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formidable obstacle to a successful carrying out of such a plan. The most notable among the tales recorded by the author are those referring to the Nahurac, animals in human shape, who live at certain places underground, where they have their council lodges. They are endowed with supernatural power and it is told how they restore men to life and from them are derived the teachings of the secret societies.

The Cherokee Ball Play. JAMES MOONEY in the *American Anthropologist*, Vol. III, p. 105.

Cherokee Theory and Practice of Medicine. JAMES MOONEY. *Journal of American Folk-Lore*, Vol. III, p. 44.

These two articles which the author publishes as an earnest of the results of his investigations among the Cherokee, carried out under the auspices of the U. S. Bureau of Ethnology, bring out in the most emphatic way the close connection between religious life and the customs of ordinary life among primitive men. Mr. Mooney describes in great detail the ceremonies connected with the ball play, which seem to have escaped all former observers. There is a myth according to which the bat and the flying squirrel at one time helped the birds to win a game of ball against the quadrupeds. Consequently their skins are considered powerful amulets for ball players. The players are trained, but have at the same time to go through certain performances of a religious character, abstaining from certain food and certain occupations, ceremonial bathing and bleeding. The night preceding the game a dance is held by the whole tribe in which men and women take part and which has evidently a religious significance.

The author records the ever-recurring idea that diseases are believed to be produced by witchcraft or by the influence of spirits; but what is most curious is the method of selecting certain cures for specific diseases that are considered to be due to natural causes. The connection between the medicine and the disease treated is generally that of some analogy, real or fancied. Thus heart-troubles are believed to be due to the lungs becoming wrapped around the heart. Fern is used for treating these diseases, "because the leaves when young are coiled up, but unwrap as they grow older."

On poisoned arrows in Melanesia. R. H. CODRINGTON. *Journal of the Anthropological Institute*, Nov. 1889, p. 215.

We learn in this paper a curious example of the conception of poison in primitive man. In certain parts of Melanesia arrows are used which are smeared with vegetable juices, that are generally considered to be poisonous. According to the native theory the actual poisonous principle of the weapon is the point which is made of human bone. After a man is struck by such an arrow, the ghost of the person whose bone was used in making the arrow gains control over the wounded person. The enemy who wounded him makes certain incantations and consequently the ghost kills his enemy. The method of treating the wounded is quite analogous. The ghost is kept from the hut in which the sick person lies, by means of rattles made of shells which are fastened to the roof of the hut. The bone is extracted from the wound and kept at a cool place as a prevention of fever. The enemies on the other hand, will heat the bone and drink hot, irritating juices, in order to bring about inflammation of the wound.

Climatic Influences in Primitive Architecture. BARR FERREE. *The American Anthropologist*, Vol. III, p. 147.

Everywhere a certain connection between climate and architecture may be observed, even among civilized people. This influence is far more evident among primitive people. In warm climates man may